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S E R M O N

Preached in the

C H A P E L

Lately Erected by

JOHN COPPIN, Esq;

A T

Market-Street, Hertford.

By *W^M. PITTMAN, A. M.*
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SEASON

CHAP. I

JOHN COPPIN

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To JOHN COPPIN, *Esq*;

S I R,



YOU could not have performed a Service more acceptable to God, or more beneficial to Man, than by employing your Liberality to the Glorious End, you have so happily executed. The Work, so much wanted in your Neighbourhood, and so long since intended for it, is, by the Blessing of God, at last compleated. They have now a Place wherein to pay the Tribute of their Adoration, commodiously situated, as well as neatly contrived, for their Reception. Give me Leave to congratulate you upon it, as also to rejoice with you in it. The numerous Appearance we have hitherto had, is at least a noble Earnest of what you may expect: And it cannot but fill every Christian Heart with uncommon Pleasure, to see such a Spirit of Religion still alive, in a Place where it seemed almost extinguished. This pious Disposition, which, to their just Praise be it spoken, so universally discovers it self, will, I hope, grow up to a confirmed Habit of Goodness in them; that the Readiness they express in resorting to Publick Worship, may appear to be the Effect, not of Novelty, but maturest Consideration; that all the World may see, it was not so much from a

The DEDICATION.

Want of Inclination to their Duty, as of a convenient and proper Place to perform it in, that some have appeared so grossly negligent thereof, whilst others have revolted from our Communion. May God perfect what is so well begun in them ! that they may now see the Necessity of using external Means of Grace, and how efficacious they are, when rightly considered and applied : For then might we hope to draw over all those that dissent from us, when they see the superior Excellency of our Worship shine forth in our Lives and Conversations : Then also would you, Sir, enjoy the glorious Fruits of this your Labour of Love, and in saving the Souls of Men, reap the truest Interest of your Benefaction.

YOUR Choice of me to perform the Offices of this Religious House, comes doubly welcome ; as it gives me the long-wished-for Opportunity of declaring to the World how much I stand indebted to your Generosity ; and as it is the strongest Evidence of your thinking me, in some measure, equal to the great Design.

THAT the Dew of Heaven may water this fair Flower your Hand hath planted, that it may bring forth the good Fruits of Virtue and Religion, and lift up its Head to the Honour of the Almighty ; is the earnest Prayer, and shall be the sincere Endeavour of, SIR,

Your very much obliged,

And humble Servant,

W. P.



PROV. iii. 9, 10.

*Honour the Lord with thy Substance,
and with the first Fruits of all thine
Increase ; so shall thy Barns be filled
with Plenty, and thy Presses shall
burst out with new Wine.*

 H E S E Words are understood by
some, as a Precept to charitable
Liberality ; by others, as bear-
ing a more immediate regard to
the Worship of God, and the Service of the
Altar. Both these Interpretations the Words
may well bear ; but as the latter is more
suitable to my present Design, I shall chiefly
apply my self to consider that : Not indeed
so much with regard to the particular Usages
B of

of the *Jewish* Church, as with a View to the glorious End in general, which such Oblations are intended to promote.

AND herein I shall briefly set forth,

I. *First*, WHAT we are to understand by honouring God.

II. *Secondly*, WHAT by honouring him with our Substance.

III. And *Thirdly*, ENLARGE upon the great Wisdom and Advantage of doing this.

First then, LET us enquire what is meant by honouring the Lord.

NOW Honour is a publick Expression of the Esteem we have for any Person, or Being.

HENCE then, truly to honour any one, is rather teaching the Publick to think well of him, than barely to think well of him our selves. For though particular Esteem must ever go along with, and is always pre-suppos'd to the other ; yet is it
rather

rather the open and respectful Expression of our private Esteem, in which the honouring of any one consists, than in the Esteem it self, how great and affecting soever it be. In a Word, it is no other than a shewing forth the internal Reverence we have for a Person, by such open Acts, as may infuse into others the same honourable Notions with our selves ; as may also invite them to follow our Example in a like Behaviour.

THIS being the true Notion of Honour, from an Inferior to a Superior, we may easily frame a just Idea of this Expression of *honouring God*.

TO honour God then, is not so much to be inwardly sensible of his Perfections, as to express the Sense of this by our external Demeanor: Inward Respect indeed is always requisite, as being the Foundation of our outward Expressions of it ; but truly to honour God, is to behave our selves so in all Places, and at all Times, that Men may see we have a just Notion of his Nature and Excellence in general, and perceive that we are sensible of his glorious Attributes in particular ; which we tell forth by our Actions,

as well as celebrate by our Voices ; and to adore which, we as well invite by our Example, as Persuasion. In a Word, to glorify God, is either directly to shew forth his Praise, or to let our Lights so shine before Men, that they, seeing our good Works, may glorify our Father which is in *Heaven*.

BUT so much for the honouring God in general. Let us now consider, more particularly, what we are to understand by honouring him with our Substance, and the first Fruits of all our Increase.

THESE Words, as I before hinted, may indeed respect Charity ; (the giving unto the Poor being a very proper Way of honouring their Maker) but they have a manifest relation to the Payment of Tythes and Offerings in the *Jewish* Church, for the more decent Support of God's publick Worship, and the better Maintenance of those who were to minister therein,

THIS Portion of their Substance the great Lord and Proprietor of the World did, as it were, challenge to himself ; and so
expressly

expressly commanded the due Payment thereof, that it was no less than Robbery and Sacrilege to with-hold it. Now the Exigences of the *Christian* Church require, that some Provision should be made for its Support and Maintenance; and as those, who then waited at the Altar, were Partakers with the Altar; so now hath the Lord ordain'd, that they who preach the Gospel, should live of the Gospel.

IN what Proportion indeed this is to be done, here the *Christian* Law is silent; but this Silence has determined the Civil Power not to deviate too far in this, from the ancient Portion of God's own Appointment; Though he who pays his Dues, only because enjoin'd by Man, and to evade the Penalty of human Laws, does in no wise perform an Act of Religion, but of mere Civil Obedience.

BUT if the rendering unto God no more than what is strictly his Due, be in the Scripture Phrase to honour him; What must the erecting and endowing a Temple for his Worship, and that in a Place where so particularly

ticularly wanted, be ! Surely this is in the highest Sense to honour him.] And if feeding the Hungry, cloathing the Naked, and shewing Mercy to the Bodies of Men, be to glorify their Maker ; much more is it doing this, to refresh their Souls with the Bread of Knowledge, to recover them out of the Mouth of Hell, and at last, to make them wise unto Salvation.

FROM hence then will, *Thirdly*, appear the Wisdom and Advantage of this useful Undertaking. For this good and glorious End is the Design of this pious Work ; and this Portion of his Substance has the worthy Founder of it, voluntarily offered to promote it.

THERE is a secret Satisfaction in doing Good, as much beyond the Force of Words to express, as for any, but the Heart that feels it, to conceive : And a still farther Advantage of it is, that this perfect Peace, this Complacency of Mind is what nothing external can destroy. A Man of this happy Elevation of Soul, looks upon himself as sent into the World for publick Benefit : He considers the strong Ties of Nature, by
which

which we are all upon the same Level; and the much stronger one of Religion, by which we are Fellow-Christians: How that Blood makes us Brethren, but Baptism something more: For in *Christ* we are all but one House, one Family, nay, Members one of another. Copying then after the glorious Pattern of his Lord and Saviour, he knows how to enter into the Sufferings of the Miserable, and make their Case his own: Hence he can be Eyes to the Blind, Feet to the Lame, and a Father to the Fatherless. In short his *Height of Bliss is Height of Charity.* — *Char* Charity to the Bodies of his Fellow-Brethren he thinks not sufficient, where it may be extended to their better Part; and looking upon every Gift he has, as a Talent to be improved to common Benefit; on his Estate, as a common Patrimony; he wisely considers, that no Part of it can be better employed, than what tends to advance the Glory of God, by saving the Souls of Men. Thus, he knows, he shall give up his Accounts with Joy, and be both commended and rewarded by that good Master, whose faithful Steward he has here approved himself,

self, and according to whose Will he hath employed what he was entrusted with.

THUS, truly wise, he understands that Man was made for Man; that they were sent hither into social Life, to be mutually helpful and beneficent, and by every Act of Love and Duty to forward each other in the way to Heaven.

THIS End then he endeavours to answer, that so he may not have lived in vain: He considers that we, who received all we have from God, ought to live to his Glory; and he knows the more effectual way of glorifying God is to imitate his Bounty in doing Good. For thus our selves glorify that Being, whom we make our Pattern; we glorify him also in others, in giving them Occasion to glorify him on our Behalf.

HE wisely considers there is no Employ preferable to that of doing good; since this is profitable to others, and doubly so to himself, being delightful in the Practice, and glorious in the End. A good Conscience applauding him, whilst he does well; good
 Hopes

Hopes full of Immortality cheering him afterwards ; and a good God assuring him of such a Reward at the last, as shall repay with Interest all his Acts of Charity, and make him sensible, that verily there is a Reward for the Righteous, a Reward, worthy the adorable Being that bestows it.

TRUE Wisdom convinces him, that the way to redeem Time, is to embrace every Opportunity of doing Good ; it tells him, that, since Life is Action, that Time is lost that is spent idly ; nay, that since Life is in order to our Trial, that that Time perishes to our Account, which is not well employed, and that a Day without a good Work, is a Day thrown away.

TRUE Wisdom tells him, that the way to lengthen the short Span of Life, is to do as much Good in it as we can ; because by doing much good we may live much in a little Space : Whereas Time past in Sin or Vanity runs swiftly by, and leaves no Track behind it : Once past it is never to be recalled, nor, so much as in Thought, to be enjoyed more. In a Word, true Wisdom teaches him, that no Life spent in good

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Works

Works can be short, since the shortest, well spent, shall answer the End of the longest, and entitle the good and faithful Servant to a blessed Immortality. Now, can there be any Wisdom comparable to that, which lengthens out this Span into Eternity, and shews how to live this Moment, so as to live happily for ever?

AND then, as to the husbanding and enjoying Wealth, true Wisdom helps a Person to reason thus : I have more than other Men, but the Stint of Nature is the same to me, as others : I can really enjoy no more than Nature calls for ; all other Enjoyment of Wealth is Fancy : What then shall I do with it ? Build Barns, and lay it up for many Years, when perhaps I have not so many Moments before me ? Or shall I hoard it up, only to please my Eyes, like a faithful Steward to my Heir ? What Profit then shall I have of it ? Or shall I give it my Friends, or rich Neighbours ? Thus they ^{may} make a Return, and that will be my Reward : Or shall I waste all in riotous living ? Thus I may be either my own Executor, or Murderer ; In Poverty lament my Folly, when all is gone ; or die before my Time by my Excesses.

cesses. Or lastly, Shall I give my Abundance to the Poor, those living Temples of the Almighty? This is doubtless a laudable Way of employing our Alms; but it is a Mistake to imagine, that all is misapplied which goes beside the Poor: Some expensive Things must be done for God's Glory, as well as for the Relief of them. Our Saviour justifies the Woman that poured the costly Ointment upon his Head, by styling it a good Work; and shews thereby, that, though the Poor are not to be neglected, yet neither are other Expences, that redound to the Glory of God, to be omitted upon their Account, when we may do both. * The Honour of our Religion is concerned in erecting Places of Publick Worship; and to shew that we truly give for God's sake, we should be ready to exert our Liberality in those Cases, where, though the worldly Interest of the Poor is not immediately concern'd, yet the Honour of that God, for whose sake we give to the Poor, is. Giving to the Poor is indeed lending to the Lord; but this is somewhat more: though of his own, yet it is a giving to him. For by this solemn Dedication of such a Part of our

* Mark xiv.

* *Especially*

Substance, we divest our selves of all Right and Title to it ; and, by consecrating of it to the Service of God, make it unlawful and prophane to divert it to any other Use : and thence forward there becomes a relative Holiness due to the very Place it self, upon the Account of the Majesty of Him, to whom it now belongs. But to proceed,

THE true End of Riches is the Good of others, the Improvement of our selves, and, in both these Instances, the Glory of God. But how can we better consult the Good of others, than by training them up to endless Happiness ? How can we better improve our Talents, than by laying them up in Heaven ? Or how can we more truly honour God, than by shewing, that our Love to Man is founded on our Love to him, our Bounty an Imitation of his Goodness, and his Glory the End of all ?

THE only proper Way of employing our Wealth, and enjoying it too, is to do the most good with it we are able ; and surely we can no where more wisely bestow a Part, than in the Service of him, who gave us All.

BUT

BUT this Wisdom will farther appear, if we consider the temporal Blessings annex to it. Alms not only add Wings to our Prayers, and open Heaven to them, but also entitle the Giver to the Riches of God's Goodness upon Earth : For so shall his Barns be filled with Plenty, and his Presses burst out with new Wine.

THE only Objection that will bear mentioning against Acts of this Nature, is, that a Man may ruin himself and Family thereby and consequently, that this Charity ought to begin at Home. Few, they say, but would be liberal enough, had they wherewithal to do it. Few indeed have so very little, but that their real Necessities may spare something : For he that has more than will suffice Nature, has somewhat to expend in Charity : And how little will suffice that, if its Desires are not depraved, nor its Necessities multiplied ! Nature of it self is very moderate ; its Calls are few, if our Indulgence does not make it craving : Till then we have nothing to lavish away in Folly and Vanity. Let us not plead Poverty against this Duty ; the Excuse will not pass, while

while our Extravagancies in Trifles daily confute it.

BUT entirely to destroy this Pretence, I hope to make it appear, that Acts of Charity (especially such as these) are so far from impairing a Man's Fortunes, that they tend really to advance them.

THIS may seem a Paradox; (and to those who so readily plead Poverty for their Excuse undoubtedly will) What! is spending our Substance a likely Method of encreasing it; and to disperse abroad, can that be the way of laying up at home? Why, in many Cases, it may be even better to give than to receive: And where our Charity is guided by religious Prudence, as to the Motive, End, and Measure of its giving, ~~they~~ ~~are~~ far from impoverishing our present Store: It is the surest, the readiest Method of augmenting it.

THERE'S generally a Blessing of God, that secures a charitable Person from suffering by his Liberality. The Psalmist made this his Observation, *Psalm xxxvii. 25. I have been young, and now am old, and yet have I*
not

not seen the Righteous forsaken, nor his Seed begging their Bread. And I may, I believe, demand of any of you to produce an Instance of a Charity, that ever reduced the liberal Person to Poverty, in any Age since his Time.

N o w if Acts of Goodness in general entitle the Doer of them to the Protection of God, by whose Blessing whatever we take in hand shall prosper, though without it nothing can: What may not he expect from the good Providence of Heaven, whose Munificence is so immediately directed thither? God has promised, that those that honour him he will honour: What Blessings then may we not hope will be showered down upon the Head of him, who at the same Time, that he has manifested his Love to Man, has so particularly consulted the Honour of God? Has he not Reason to conclude, that God will set a Hedge about all that he has? That he will ensure his Possessions to Posterity; and not only so, but even augment, bless, and sanctify them, and make them truly those Blessings, which they are reputed? Who is it that gives us Strength to get Riches (for they are not always to the Man of Understanding)?

Who

Who gives us also Rain and fruitful Seasons, and makes our Ground bring forth plentifully? Do not all these Things descend from the Father of Lights, the Giver of every good and perfect Gift? And is not the Hand of Providence visible in them all? Can we therefore act a wiser Part, even with regard to our worldly Interest, than to secure an Interest in that Being, upon whose Favour, as well our present Store, as the Increase of it, so absolutely depends? And ~~does not he~~ take the most effectual Method of doing this, who ~~is~~ so distinguishably Zealous for the House of God, and the sacred Offices to be performed in it? Especially as this Zeal is shewn at a Time, when a Contempt of all Religious Ordinances runs so high, and the Trumpet of Infidelity is founded in our very Capital.

SPARE not therefore of thine Abundance, nor withhold thine Hand in the Service of the Lord; for the Lord will requite thy Labour of Love, and abundantly reward thy Zeal: * *Blessed*

* *Dent. xxviii.* *shalt thou be in the City, and blessed shalt thou be in the Field; blessed shall be the Fruit of thy Body, and the Fruit of*

of thy ground, and the Fruit of thy Cattle, the Increase of thy Kine, and the Flocks of thy Sheep; blessed shall be thy Basket, and thy Store; blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

THE Fear therefore of wasting our Substance by such Acts as these, is weak and groundless; since, if rightly performed, they not only call down Blessings from above to enrich us here, but *Above* also secure to us the only true, because lasting, Riches: When Tongues, Prophecies, and Gifts shall cease; when Faith and Hope shall be no more; the one lost in Vision, the other in Fruition; Charity shall never fail; Acts of Love shall reach beyond the Grave, and pass into Heaven with us, there to be rewarded with an everlasting Weight of Glory.

BUT there are some Persons in the World, who bear such an inveterate Enmity to Religion, that they endeavour to depreciate every Thing, that tends to its Advancement; and from these Sort of Men probably that unchristian Saying took its rise,

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that

that no Man, who could put his Money to any other Use, would ever erect a Church ; As if the Service of God was the last Thing to be regarded by Man, and we were unwilling the King of Kings should dwell amongst us. These are a Set of Men, who are resolved to like nothing that is unlike themselves ; and because they practise no Religion, are angry with those that do : They first throw off all Obligations to Man, and then are for doing the same to their Maker : But the true Estimate of Things is to be fetched a little higher, than from the weak Prejudices of such distempered Brains ; it is to God we are to stand or fall ; and by his unerring Judgment are all our Actions to be tried ; and how he will accept of Charity, that best of Charity, done to the Souls of Men, is too plainly set forth in Scripture, and too well known to need a Recital here.

WHEN these Cavillers shall be crumbled into Dust, and be as if they had never been ; the Piety of the righteous Man shall still survive ; *His Name shall endure for ever ; his Name shall be continued as long as the Sun :*
And

And Men shall be blessed in him. All Nations shall call him Blessed, Psal. lxxii. 17.

I HAVE now done what I propos'd : Have shewn when we may be said to honour God in general ; more particularly when we do this by our Substance ; and lastly, the Wisdom and Advantage of doing it. But there is a further Honour still due to God, beyond that of erecting Temples to him ; I mean, the putting these Places to the Use they were designed for, by assembling therein to set forth the Praises of that God, for whose Honour they are raised : This is a Part we are all equally concerned in, and a Part wherein the Meanest of us may excel the greatest ; for truly to worship God, is in the best Sense to honour him.

BUT that we may truly honour God by our Worship, we must take care that it be constant, reverent, and sincere.

THE more assiduous we are at God's Publick Worship, the more honourably do we represent him to the World ; and when Men observe us Daily approaching to cele-

brate and magnify God for his past Benefits, and to pray to him for future ones, they will naturally infer from hence, that we look upon God as a Being, on whom we constantly depend; since we constantly own his Providence by our Worship: They will be reminded of this noble Truth, that in God we live, and move, and have our Being; and that from him every good and perfect Gift cometh.

THUS then, our own Constancy in God's Worship, will tend to give others a nobler Idea of that good and glorious God whom we adore; they too will be awakened to reverent Apprehensions of him, whom they see us constantly adoring, as both Great and Good.

ON the contrary, when we neglect the fit Opportunities for God's publick Worship, and are glad, upon any frivolous Pretence, or perhaps none at all, to absent our selves from it: In so doing we doubly dishonour our Maker; first, in robbing him of that publick Tribute of Praise, which our selves immediately owe him; and secondly,
in

in teaching others, by our Example, to deny him theirs too.

FOR to run away from God's Worship, is it not implicitly to represent him as a Being, whose Presence is ungrateful, whose Laws an Imposition, and whose Service a Slavery? Is it not telling the World, that it is not good to draw nigh unto God, and that his Tabernacles are not amiable? And this, what is it else, but, as much as in us lies, to drive Mankind from God's Worship, and to beat down his Honour in the Earth?

BUT secondly, As in order rightly to honour God in our Worship, we must be constant in our Attendance on it; so is it no less necessary that we behave ourselves reverently, when we are engaged in it.

OUR Carriage in God's Temple, may, and in all our Approaches to him, ought to be such, as is awful and grave; our whole Body and Mind serious and composed: For as the Psalmist speaks, (*Psal. lxxxix. 7.*) *God is greatly to be feared in the Assembly of his*

his Saints, and to be had in reverence of all them that are about him.

OUR Behaviour then ought to be such, that all, who observe us, may conclude, great is the God whom we draw near to ; awful and adoreable the Majesty we then have to do with. The whole Composure of our Body should shew that our Minds are fixed upon the great Business we are about ; and our Souls wholly taken up with devout Thoughts of him, whose Presence filleth All in All.

IT is true God is a Spirit, and consequently spiritual Worship is what he chiefly regards ; but though Religion be mostly Spiritual, yet is it not wholly so ; we must glorify God with our Bodies, as well as Spirits, which are both equally his ; and which consequently are both obliged to pay their proper Tribute of Veneration to their common Lord : Nay, so far as Religion was designed to influence the World, to be affecting, and exemplary to others, so far are outward Expressions, and becoming Gestures of Veneration necessary Parts of it. God indeed judges of us chiefly by
what

what is internal ; but Man must do it by somewhat else : We owe it therefore to God's Glory, to let our solemn Worship be Bodily, that it may be visible, and this it must be, in order to be exemplary ; that others may be influenced and inspired by our Devotion, and may learn Reverence by the Decency of our Deportment.

BUT the inward Veneration, which we thus design to express by the outward Circumstances of our Worship, must be real ; all else is Mockery and Imposture ; and though God is not to be deceived by any pretended Shews of Sanctity, yet we may thereby most miserably deceive our selves. Let a godly Sincerity therefore attend all our Addresses to him, and then our Services, however imperfect in themselves, will yet, through *Christ*, be graciously accepted.

I SHALL now shew the Advantage of this so wise Behaviour.

WE are assured from God's Word, that those that honour him, he will honour : An Expression which includes every thing in it :
For

For what is there either Great or Glorious,
that it does not comprehend ?

As to this Life, it intimates, that God will make us the particular and distinguished Care of his Providence ; that he will look upon us as more excellent than our Neighbours ; and treat us as if we were so ; that he will confer upon us such Marks of his present Favour, as shall make Men value and respect us upon Earth ; as also will make our Memories revered and honoured, when we are in the Dust ?

BUT as to the next State ; the Assurance that God hath given the Person that honours him, that he will honour him again ; What vast Honour does it assure him of ? What a far more exceeding and eternal Weight of Glory does it set before him ?

GOD will then make these his Servants Kings and Priests to himself for ever ; will before the whole Host of Heaven, and the general Assembly of Mankind, proclaim their Piety ; and all Creatures shall hear their Judge commending his Worshipers for having done well ; shall also behold him

him crowning them with Glories, that shall never fade, and rewarding them with Life everlasting, and with a Part in the Kingdom of his Father.

I MIGHT now fairly close my Subject, having gone through the several Particulars of it, and made (I hope) no improper Application of the Whole ; but I cannot conclude without once more recommending to you a constant Attendance on this *now* holy Place, and inviting all those, who are so unhappy as to differ from us, to an Union with the established Church.

HAS God then put it into the Heart of his Servant to raise and dedicate this Temple to him ? Let us never be wanting in a due Attendance at, and religious Deportment in it. To be defective here, is not only being unthankful to the Hand that raised it, but, as much as possible, to defeat the End of it : For what is a Place of Worship without the Worshippers ? It is a Sacrifice without a Heart, a Body without a Soul, unless filled with the devout Prayers and Praises of the Congregation. Can the Stone out of the Wall cry unto the Lord,

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or

or shall the Beam out of the Timber answer it? Yes, they will, and loudly too, against those that refuse to come at so uncommon a Call, when the Gospel is brought, as it were, home to them, even to their Doors.

ALL Things are now prepar'd for your Reception, but the Work, though in it self compleat, without your Presence, will be still imperfect. It is that must give the finishing Stroke to it, and make it that Good it was designed for. Thus though your Hands have not rais'd it, by frequenting it you will do more: And in this the Founder of it will be pleas'd, even to see himself outdone: But then, as you have it in your Power to surpass even your Benefactor, by answering the End of this useful Work; so must you remember, that it will be plac'd to your Account, and to yours alone, if it be rais'd in vain.

You have now a Place wherein to pay your Tribute of Adoration, as well becoming the Solemnity of the Thing, as adapted to the Ease and Conveniency of the Worshipers: You will have all Christian and Gospel Means of Grace afforded you; God's Word
both

both read and preached; the Sacraments duly administered; Prayers and Supplications made for all Men; and for all Things that be needful both for Soul and Body: Thus you will be taught what to believe, what to do, and what to pray for. And when thus thoroughly furnished to every good Work, in the Communion of the established Church, can you justly leave it under Colour of better Edification?

IF possibly I may elsewhere find the same Means of Grace applied in a Way more agreeable to my Humour (for that is all that a Pretence of better Edification can amount to at last) yet will it be consistent with a Spirit, that seeks the Peace of God's Church, to break the Unity of it only to please my particular Fancy; and thereby to set a Precedent for endless Divisions upon the same Principle; Since Mens Tastes in all Things are almost infinite?

CONSIDER the fatal Consequences of Separations in Communion; how they loosen the Bands of Discipline; how these Wars in Church, as well as State, introduce Li-

centiousness and Disorder ; how they ruin Charity, and therein destroy from among *Christians* the very Spirit and Genius of *Christianity*. These Things duly weighed, will satisfy every unprejudiced Examiner, that nothing, but invincible Objections, and such as shock Conscience, should be able to make a Man leave the Communion of his National Church : And if any where Conscience will not let him comply, he will separate no farther than Conscience forces him to do it ; but will live, if possible, in the Peace of the Church, and do his utmost, that God may be glorified with one Mind and one Mouth, and that *Christians* living in Peace and Unity, may be the better edified.

F I N I S.



*At Mecklenburg on account of the
Society for propagating the*

